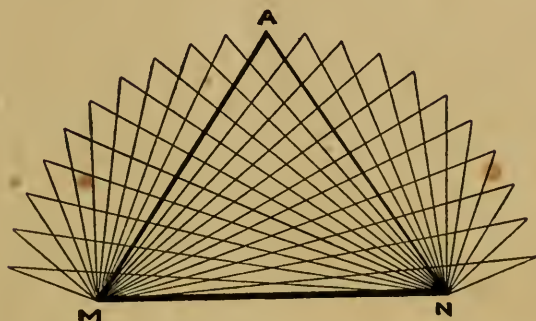


THE GREAT WORK IN AMERICA



The Philosophy of Individual Life

JUNE, 1925

Volume I

Number 2

THE GREAT WORK IN AMERICA

A monthly magazine, published by J. E. Richardson, the first day of every month. This journal co-ordinates the known facts and principles of physical Nature with the demonstrated facts and principles of spiritual Nature; giving to the world an authentic statement of the teachings and findings of the Great School Of Natural Science.

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THE GREAT WORK IN AMERICA

COMMERCIALISM AND SPIRITUALITY

During the years of my definite associations as the representative of the Great School and its Work in this country, the problem of obtaining the physical means, the financial means, necessary to provide for my own living and care for those dependent upon me for the physical necessities and comforts of life, has been a vital and ever-present responsibility which has demanded a very large part of my time, attention and actual labor. The same thing has been literally true in the life of my beloved Brother Joseph (Sadony). In this regard, as in others, we have traveled the same road, and we understand and appreciate each other all the more because of this bond of mutual experience.

In his case, as in mine, again and again the question has been asked from virtually every conceivable angle, but most frequently from that of: "Why don't you *commercialize* your wonderful knowledge? Why don't you do what others, the world over, are doing, namely, selling their knowledge, their skill, their mastery of the finer forces of Nature, in such manner and for such material consideration as will make you absolutely independent for life? Why do you continue to work on and on, in almost, if not in absolute, poverty and want—when, by just making it a commercial proposition, you can command the wealth of the world, the homage and devotion of the public, and revel in all the luxuries that the earth could lay at your feet?"

I know that, with Brother Joseph (as with myself) men of unlimited means and influence in the business world have offered him every material and financial inducement possible, to impel him to sell his knowledge and his spiritual powers to them for a material, a money,

consideration—and permit *him* to fix any amount whatsoever as compensation for his services.

Speaking for myself personally, let me tell of just one—perhaps the most alluring—so-called “business” offer that came to me a number of years ago. It is, however, but one of many propositions that have come from the very heart of the financial and business world. The offer came to me directly from one of the *most* “multi” of all the multi-millionaires of the world. Hence, you can readily understand that the motive back of the offer was not merely to add a couple of hundred millions more to his already burdensome millions of dollars of the personal capital with which he was then moving men as pawns upon the chess-board of life the world over. It was something that meant—to *him*—vastly more than any number of millions he might thereby add to his overwhelming fortune. I knew that the motive in *his* mind was absolutely selfish, to the Nth degree.

His offer was this: He would give me a certified check for \$100,000 immediately, and set aside a trust fund for my benefit, from which he guaranteed me an *annual income* of \$100,000 during the balance of my life—the fund itself to be disposed of by will, in any manner I should determine.

In consideration, I was to pledge to him whatever of my time, knowledge and abilities necessary to carry forward certain spiritual and psychical activities under his personal direction, or for the accomplishment of certain purely personal ends, regardless of any and all ethical, or moral considerations. I could live where and how I pleased, during my unemployed time, but subject to call at any time.

In short, I thus had the chance to sell myself and all the knowledge I had obtained from the Great School, and elsewhere, for a life of luxury and material ease the balance of the journey upon this physical plane.

Do you think I made a mistake, or was foolish, for declining the munificent offer? What would *you* have done, had you been in my place?

Many other offers have been made to me to commercialize the Work of the Great School—my own work to which I pledged myself when I became an accredited Member of the School—but none involving such an enormous amount of money as this one.

Suffice it to say, I have declined each and all of them, and have

elected to go on, in the same comparative poverty—well knowing that the fundamental principle underlying the problem involved must not be sacrificed, violated or jeopardized—come what may.

I have learned that Brother Joseph has had to meet the same problem many times during the last 25 or 30 years of his heroic efforts to carry out the spirit of the Work enunciated by one of the Great Masters, as he closed one of the most wonderful addresses ever delivered to the world, in these words:

“And thus, by an endless *Chain of Gifts*, shall the Great Work be established.”

I have been informed that, on at least two different occasions, when poverty had pressed his back to the wall, and he saw his beloved wife and their two little boys in abject want of food to sustain their bodies, and clothing to protect them from the most intense physical suffering, when he had tried and tested every known channel of possible relief and found them all closed to him—in his agony of despair he listened to the voice of the tempter, only for the sake of his beloved ones, and accepted an offer to commercialize his spiritual and physical powers, gifts, knowledge and abilities—far enough to lift the burden of poverty, want, sickness and distress, and give to his loved ones the food, clothing, shelter and health he knew they deserved but he could not give them otherwise.

What followed? *He lost his spiritual and psychical powers.*

Mind you, all this occurred while he was yet very young, and before he had learned how inflexible and exacting is the great Law of Compensation; and how jealously Nature, or the Great Universal Intelligence, guards the process underlying the evolution of an individual human Soul.

But when he came to realize that one who is chosen as a Messenger of Truth to the world—Truth concerning the things of the spirit and soul—his message *must* be delivered as a “*Gift*”, and not for any material reward or consideration, he did that which every honest individual should do under the same circumstances—he severed his commercializing affiliations and returned to his former status.

But he had thought that he was within the law of spiritual and psychical development and evolution. How did he find out his mistake? *By the loss of his spiritual and psychical powers.* Some day, doubtless, Joseph will write of this experience himself. I hope so,

because I know that, in so doing, he will answer many questions that naturally arise in the mind of every thoughtful and analytical mind touching the things of the spirit and the soul of man.

After losing his powers, it was many months before he was able fully to regain them. On realizing, however, that he had unwittingly strayed from the constructive path of his own psychic unfoldment, he knew that there was nothing in this physical life so vitally important to the Work and the Cause to which he had pledged himself and his life, as to be able once more to resume his work and his responsibilities to it and the Great School. Hence, he once more took up the burden where he had laid it down when he entered upon the commercial undertaking from which he had hoped to lift the burden of want from himself and his beloved little wife and their two little boys.

In this respect my own experiences have been somewhat less tragic, due to the fact that when I first consciously and definitely came in personal contact with the Great School, I was definitely instructed concerning the science of a good many things which Brother Joseph has had to learn from his own definite personal experience, unaided by the definite instruction of those who had been over the road ahead of him. Hence, it was possible for him to make the mistake to which I have alluded, because of his ignorance of the *Law* involved; whereas, I could not have made such a mistake, or blunder, without doing so consciously, because I had been fully *instructed in the LAW*.

Doubtless, however, the very manner in which he was compelled to learn the law impressed its truth and its vital nature upon him far more deeply and intensely than would have been possible under almost any other conditions. In any event, I am sure that Brother Joseph is thankful today for the hard experience of every mistake he has made which has unfolded to him a broader and deeper knowledge of the fundamental laws of his own individual Life and Being, and given him a more intelligent and powerful grasp upon the instrumentalities through which he is now able to serve the Cause of Truth and Humanity.

But I can hear already the questions that are surging through the minds of those who want to know:

1. Is it true that a great spiritual Teacher or Demonstrator of spiritual laws and principles cannot commercialize his spiritual and psychical knowledge without losing his spiritual and psychical powers?

2. If so, what is the fundamental principle, or the law, governing the problem?

3. Is there any justice in such a law or principle; and, if so, how is it explained?

These are not easy questions to answer, but they are so vitally important to every individual who seeks to become an exemplar of the Great Work and a Messenger of Truth between the Great School and a hungry world of earnest seekers, that it seems incumbent upon anyone, who really understands the science of the subject, to make an earnest effort in that direction. Follow me closely, and let me see if I can express it so clearly and so simply that you cannot fail to understand:

1. The human soul unfolds, expands and grows only as a result of *personal effort*.

2. The direct line of unfoldment and growth is determined by the *attention* of the individual fixing the *objective point* of his personal effort in some definite *purpose*.

(a)=This means that the individual who would become a great spiritual exemplar and teacher must unfold his spiritual faculties, expand his spiritual capacities, and grow, or develop, his spiritual powers.

(b)=He must have a definite *purpose* in mind, and this purpose must become the *objective point* of all his *personal efforts*.

(c)=In other words—having a definite spiritual *purpose* which is the *objective point* of all his endeavors, he must put forth his *personal effort* to reach that objective point. This will result in his spiritual unfoldment, expansion and growth. But what is it that determines the *direction* of his unfoldment and growth? It is the *line of his attention*; and this is always toward the objective point of his *purpose*.

Let us now apply these principles and facts to a student of the Great School who is seeking to qualify as an Instructor to carry on the Work of the School:

1. He must have a definite *purpose*. This purpose is, in this case, to unfold, expand and grow *spiritually and psychically* until he can do the Work demanded of him.

2. He must *fix his attention* upon that objective point, or purpose and keep it there.

3. He must then make the definite, continuous and unswerving *personal effort* in the direct line of his *attention*.

4. The inevitable result will be that he will unfold, expand and grow.

5. Moreover, he will unfold, expand and grow in *just one direction and one only*, namely in the fixed *line of attention*.

Now, I have given you the fundamental principles at the back of all constructive spiritual unfoldment and growth. I am sure you understand them, and that you know exactly how to apply them in such manner as to accomplish your purpose. But there are certain corollaries which you have not yet considered, and to which I want to call your attention in this connection, to guard you against possible errors and mistakes in future. Follow me closely:

1. Since the direction of unfoldment and growth is determined by the *line of attention and personal effort*, suppose the individual has *two* definite purposes which fix his attention in *two different lines*, what then?

2. We all know, without having to be told, that we cannot absolutely fix our attention upon *two different objective points at the same instant of time*. What is the alternative?

3. That the individual must divide up his *time* in such manner that he can fix his attention upon one purpose for a definite length of time (so many hours, let us say), and then turn about and fix it upon the other purpose for an equal length of time; and that he must, at all times, put forth his personal effort in the line of his attention. In this case, he would unfold, expand and grow in two different directions.

4. But since time is an important element in the problem, what would be the *comparative* growth toward these two different objective points, or purposes? Assuming that the elements of time, attention and personal effort are equal (as between the two purposes, or objective points), his growth toward one purpose would be equal to his growth toward the other.

5. But, let us assume that apparent necessity demands that he devote nine-tenths of his time, attention and personal effort to one purpose, and one-tenth to the other, what then? His growth and unfoldment would no longer be equal. Nine-tenths of it would be in one direction and one-tenth in the other.

6. Now, suppose his continuous attention and personal effort for nine-tenths of his time so exhausts him that he cannot *fix* his attention upon the other purpose at all, what then? It would be exactly as if *all* his time, attention and personal effort were given to the one purpose; and whatever growth he experienced would all be in *one* direction. The other purpose would pass into the scrap heap and become of no value, except as junk.

Now let us apply these same principles to the spiritual Master who finds himself in such material poverty and distress that he decides to commercialize his spiritual knowledge and powers and devote them to making money until he can place himself and those dependent upon him in material comfort the balance of his life, so that he can thereafter devote all his time, attention and personal effort to discharging his spiritual and psychical responsibilities to the School and the world.

Any business man or woman who reads this article knows that any commercial enterprise of sufficient magnitude and importance to make an individual independent financially, will demand virtually *all* the time, attention and personal effort he can possibly give to it. But what does this mean? Simply that his unfoldment and growth are all in the one line of his commercial enterprise. His spiritual unfoldment and growth absolutely stop. What then? By the law of use and non-use, even the spiritual and psychical powers he had acquired will atrophy and die a natural death.

And this is merely Nature's penalty for his violation of the law of spiritual evolution, unfoldment, expansion and growth.

What can he do? What *must* he do, if he would keep faith with the School, the Work and the world? What is he *bound* to do, if he would compensate himself for the injury and loss he has sustained through the atrophy of his spiritual and psychical powers? Just one thing. He must sacrifice his commercial advantages and return to the life of the spirit and soul. He must establish his purpose upon the spiritual plane of life. He must fix his attention upon that purpose. He must make the personal effort to attain once more the goal of his spiritual and psychical powers. He must regain the paradise he has lost through his effort to commercialize it.

That is what Brother Joseph did when he came to realize the full meaning and significance of what he had done. But it took him a long while, because he had to make over all the spiritual and psychical

conditions so vitally essential to his restoration to spiritual and psychical power.

But there is another distinct view of this subject which is even more subtle and difficult of scientific exposition and explanation than is the one we have considered. In one sense it is the same problem from another angle of approach. It is this:

Whatever appeals to the element of *selfishness* in an individual absorbs his attention upon whatever lines of personal effort he believes necessary to gratify his selfish desires. It so happens that, in our present average stage of spiritual unfoldment—or lack of it—wealth, money and material assets constitute the center of selfish thought and endeavor. It is the one thing for which the whole world of humanity upon the purely physical plane of life and endeavor is fixing its attention and expending its personal effort. As one of the natural and inevitable results, the environment of society, on the average, is weighted down with the grossness and selfishness of purely physical materiality. This creates a condition out of and above which it is the very rare exception among men who has evolved. Hence it is that the spiritual master, as well as the accredited student of the spiritual master, seems to be an exalted order of intelligence so far above the level of the general average of humanity today as to constitute a unique order of creation.

I have covered but a small segment of the complete circle of the general theme; but I trust I have said enough to make clear why it is that one in the position of our beloved Brother Joseph, or any other individual who has pledged himself to an altruistic spiritual work finds it so very difficult to do his chosen work, and, at the same time, keep himself and his beloved wife and children out of the poor house.

In a future article I desire to make absolutely clear to our readers why it is that the true spiritual master cannot set a material price upon his personal ministrations of a psychic nature, nor for his personal instructions.

I want to answer a question that is being asked by a very few students (thank God for the fewness of them) who seem to think they are being taxed with a heavy and unwarranted burden when they are asked to pay the actual cost of the paper, envelopes and postage used

by their instructors who are making them a gift of their time, thought, personal attention, consideration and instructions.

From time to time, I shall endeavor to make clear to our readers the fundamental principles underlying the activities of a movement such as the Great School of Natural Science, so that every student shall be able to realize that in becoming an accepted student in this School, he thereby assumes certain very definite responsibilities which he or she must be prepared to share with all other students and their instructors.

Your Elder Brother,

J. E. RICHARDSON, TK.

Valley Of The Pines.

PINE NEEDLES

JOSEPH A. SADONY

PERSONALITY.

My personality counts for little in my own estimation. It is but the cloak of the Soul within. If it is good and pleasing, it is but the natural result of the good already acquired and implanted. I cannot paint the petals of my heart-flowers any other colors than those God or Nature has given them.

And if you walk in my garden expect to find the flowers which are supposed to grow there.

THE BODY.

It is often that men and women allow their minds to outgrow their bodies. All plants teach me that their roots are created to support their bodies, as our feet are created to support our own. All our faculties, powers and tools with which to work are given us that we might remain normal, and able to attract all necessary things to us; mechanical things, chemicals, foods, water, clothing, flowers, music, beauty, art, love.

Being on this earth we must be in touch with all things that go to make our organization so that the rivers of life may not become clogged, congested or polluted.

TEMPLES.

There appears before me a vision.

I see two Brothers, strangers, and far apart, yet each having the same purpose in life—the building of a Temple.

The younger Brother has travelled much. Around the world, everywhere he has sought materials for the building of his wonderful Temple—the Temple which will one day welcome a wandering Master.

He has gathered a stone here, a timber there—materials from

great minds, everywhere. He has sought a place where he might lay the foundations.

He has gathered most of the materials.

He has begun his task—

Stone upon stone is set in place, and mortar thrown between. But the stones shift. The mortar does not bind. The Temple does not rise. One stone has no affinity with another. One piece of timber does not join neatly with another—

Each has been fashioned by men who have coated them with a film of self-interest or intellectual vanity.

The Brother has not known that within his own make-up, he possesses the necessary materials and the implements for the building of his Temple.

The Elder Brother has travelled, too. But he has sought merely to strengthen his own creative thoughts. To temper his tools, that he might dig deep within himself, and so shape his materials that will build his Temple.

He has not always known the bright lights of life, but sometimes, the shadow of poverty, which has not blinded him ever from seeing his way clearly.

His ideal has been that if he could not erect a Temple from within himself, with his own materials, he had no right to shelter the wandering Master within the building of another.

The Elder Brother has built his Temple. The foundation stones need no binding. Each stone is fitted with such nicety to another, that it appears as if the foundation were one solid stone.

IMAGINATION.

The faculty of imagination calls forth and combines ideas whether they be reasonable or inconsistent. Imagination gathers materials, out of which reason, assisted by taste, may construct genuine beauty, rejecting contrary elements. Imagination uses ideas to form the mansions of our ideals. It is, if governed by judgment, the advance guard into the limitless, unknown future. Imagination ungoverned develops mental chaos.

PRAYER.

Ask, and ye shall receive that which must be paid for.

HERE AND NOW

"Knowledge has to do with facts.

"Truth has to do with the relation these facts sustain to each other and to ourselves as human intelligences.

"In our search for Knowledge we are seeking to identify the facts of Nature as they exist.

"In our search for Truth, we are searching to know the established relation which these identified facts of Nature sustain to each other and to the Individual Human Intelligence."

THE GREAT KNOWN, by J. E. Richardson, TK.

Individuality is the key-note of this creation. It is the basic tone upon which the rhythmic scale of evolution is built. All things in nature tend to that end. All nature, in so far as we are able to identify the facts, function with that aim in view—the exalting of Individuality, the Unfoldment, the Development and Completion of the Individual.

What we know of the Individual we learn through Personality. What we know of Personality is learned by objective impressions made on consciousness by way of the senses.

Personality is the manifested functioning of an individual intelligence.

You call yourself "I". I speak of myself as "I". And I say "you". When I say "I", it refers to something very different from something you mean when you say "you". When I say "you", I mean something very different from that which you call "I". Something altogether different.

In speaking of "you" I refer to Personality. For that is all I know of you. I see you objectively only, as something apart from myself, apart from all other manifestations of nature. That is the only way I learn anything about you. It is the only way I have gathered facts about you and identified you. "You" may be a highly individualized intelligence or only the mechanical and chemical activity of the organic world. "I" is the same.

We know the outside only by its functions.

We know Nature only by the dress she displays to us.

Everything outside ourselves is objective to us. All knowledge gained from without is objective knowledge. Only the memory knowledge of the Soul is subjective. And even that knowledge was first gleaned by the Soul objectively.

Consciousness is the receptive capacity of the Soul. So teaches the Great School. It is the Receiving-Station of the Soul, where all impressions of the senses are recorded. Consciousness is always in a state of flux. There is nothing stationary about Consciousness. It is the capacity of the Soul which records "change".

Sensation is the primary agency which strikes change in the Consciousness. It is induced from without. It becomes known to the Soul when the sensation has been transmuted from the sense or senses to Consciousness.

It seems probable that Consciousness receives all impressions made upon it by the senses irrespective of the value of such impressions to the Soul, searching for knowledge and development. The receptive capacity of the Soul has no power to judge. It takes note of the good and the bad, the beautiful and the ugly, the true and the false, alike. It receives; and by such capacity does the Soul gain knowledge. In the final reckoning it is the Soul that hears, sees, feels, etc.

But who has seen a Soul? Who knows a Soul?

In the recording of sensation, at a particular time and point, there has been a "transmutation" from a purely physical function to a psychic process. Who has ever, or claims to have ever seen and known just what takes place at that time and point of transmutation? That would be for the moment viewing the Soul.

Only the functionings of the Individuality are ever seen and known. That is all that impresses either the physical senses, or so we are told, the spiritual senses as well.

We know Nature only by the manifestation of her functions in the plane of activity of which we are aware.

Viewing men in the manifestation of their different functions, we learn to know them as being very different one from the other. We hardly comprehend them as belonging to the same order of beings. Men are not equal or evolution is a myth. Granite is easily seen to be different from sandstone. And it is possible to learn to discern that

one block of granite may be quite different from another block of granite, even physically.

We see all things in their relation to ourselves. The laws of Nature are important to us in their relation to ourselves. The value of the past, the present and the future lies in the relation to them sustained by the individual. And so on through the ages. Truth evolves as we evolve. Evolution is a constant and consistent activity of Nature. Truth does not stand still any more than the Soul of man stands still. New experiences bring new knowledge of Nature. New knowledge expands the consciousness, and establishes new relationships. New relationships recognized reveal Truth in higher and broader aspects.

All Unfoldment and growth depend upon experience.

The experience of the moment is the one most vital to the Soul. The thing to do *now* is its most important function. A comprehension of Nature's laws on the plane of activity in which we, at the moment are placed, is our primary concern.

Speculation as to the mode of life or intelligences on other planes of life activity, and speculation as to Nature's operative laws on other planes of life have been a favorite pastime of philosophers throughout the ages. They may have drawn fairly accurate word pictures, either through the use of logic and deductive reasoning, or perhaps in some cases from actual experiences. The poet and the artist have also indulged in fancies. And the memory of the Soul may often have rewarded them with visions, which prove to be the fore-runners of Nature's facts yet to be identified.

Joseph A. Sadony expressed the same thought when he wrote: "The imagination when governed by reason is the forecaster of future events. God places in man's make-up future realities which can only be interpreted by the imagination or visualized pictures."

But we, striving to align ourselves with the constructive laws of Nature are particularly concerned with the things here and now. The physical life has an importance not to be neglected or slighted. The body is as important as the Soul. It may not be the finest that the Soul will ever use, but it is the Soul's manifestation *here and now*.

Walt Whitman understood when he wrote:

"I have said that the soul is not more than the body,

And I have said that the body is not more than the soul."

And again:

"The SOUL:

Forever and forever—longer than soil is brown and solid—longer than water ebbs and flows.

I will make the poems of materials, for I think there are to be the most spiritual poems;

And I will make the poems of my body and of mortality,
For I think I shall then supply myself with the poems of my Soul and of immortality."

It is something to be noted that we are so curious about God or the Universal Intelligence, wish to fathom the intent and ultimate purposes of creation, and neglect the things to be studied and known that lie at hand. Something akin to the perverseness of the much maligned mule, which causes him to hanker after grass beyond the fence, asserts itself in us. The greener fields appear to be those farther off. The magic of the unknown draws us.

Yet what is more magical than the violet with its sweetened breath, eagerly greeting the sun as the last snow melts in the spring? Are the golden streets of the New Jerusalem more resplendent of the glory of God than the gold of the daffodil and the buttercup? Do we imagine that the ultimates of the Great Absolute are more wondrous than the wonder of the tiny seed planted in the warm earth, later to become an oak?

Surely, Nature in her wisdom has not without justice to the evolving man, thrown veils between one plane of matter and another.

The Soul of man can be studied and known by his Personality. God or Nature may be studied and known likewise through Nature's manifestations.

Then know God by the little patch of flowers in the back yard. Delve into the little mysteries of their personalities.

The ultimate destiny and powers of man are evidently beyond the knowledge of the Great School, or at least it has never given such knowledge publicly to the world. But for us it is enough that the things we can learn here today in this physical world are recognized. It is enough that the laws of Nature operative on this plane of matter are studied and formulated.

What can be done here and now? And how?

Nature has endowed us with specific gifts, capacities and powers. The past with its rich horde of experiences is the heritage of the present. The present is the direct out-come of those same experiences. As the future will be the direct out-come of the past and the present. And the experiences of today are paramount.

The Soul will gain experience and acquire knowledge when the Will gives the impetus that sets the senses in motion bringing sensation to Consciousness. This seemingly is and will continue to be an enduring capacity of the Soul.

But how?

New knowledge means greater experience. Greater experience is development. Self-development consists in the enlargement or the extension of Consciousness. The extension of Consciousness is obtained only by enlarging the scope of the activity of the senses. But to know and understand life beyond the veil, to hear and appreciate celestial harmonies of other realms, to see new colors which are not in the spectrum as we know it here, it is necessary to go out and beyond the range of physical senses.

The physical ear has never heard sounds from the spiritual realms.

The physical eye has never seen spiritual beings in the spiritual realms.

Nothing is learned of spiritual life through the physical senses.

And yet, men have been lifted up, if only for a second, and have experienced the sensation of an extended consciousness. New senses have been used. A new world opened up. The accounts of many who have had this experience have been very similar. So it is reasonable to grant that such experiences are not hallucinations. They tell of a new world, to them a glorious world of infinitely greater beauty and possibilities than has this. They tell of a "great light"; of being saturated with an infinite brightness, as if the air were saturated with sunshine from a greater sun. They tell of being bathed in an emotion of joy, of being almost drowned in a beatific feeling. They lose the fear of death. They gain a clearer understanding of the brotherhood of man, and see the unity in all Nature. And in their transcendence they learn, or sense at least, that immortality is an established fact of Nature, and that the grave is not the resting place of the Soul.

A religious writer of the early fourteenth century tells of the experiences in these words:

"Some men are at times caught into the spirit, above the senses; and there words are spoken to them and images and similitudes shown to them, teaching them some truth of which they or other men have need, or else things that are to come. These are called revelations or visions. If they are bodily images, they are received in the imagination. This may be the work of an angel in man, through the power of God. If it be an intellectual truth, or a ghostly image through which God reveals himself in his Unfathomableness, this is received in the understanding; and the man can clothe it in words so far as it can be expressed in words. Sometimes a man may also be drawn above himself and above the spirit (but not altogether out of himself) into an Incomprehensible Good, which he shall never be able either to utter or to explain in the way in which he heard and saw; for in this simple act and this simple vision, to hear and to see are one. . . . At times God grants to such men a sudden spiritual glimpse, like the lightning in the sky. . . . And thereby for an instant the spirit is raised above itself; but the light passes at once and the man returns to himself."

There can be no doubt but that a new, another world, has been glimpsed, that another world has been penetrated into, in consciousness. The transition may have been a temporary one, but a true and beautiful experience nevertheless.

Viewed with the teachings of the Great School, it is not an unnatural nor is it a "mystical" experience. It is but the sudden enlargement of the capacities of man, a use of senses other than the physical, a natural working out of the law of evolution.

The world is one. It has different realms of life. It is possible to learn of them, but the method of acquiring that knowledge in each is different in degree.

No amount of thinking, reason or logic, alone, will enable one to penetrate consciously into the spiritual realms, in consciousness, without the Spiritual Development and Unfoldment which Nature demands as the price of admission.

"The practice of moral principles is the Living of a Life in strict conformity with the terms, conditions, and requirements of those Principles and Rules of Conduct whereby man satisfies the requirements of the Constructive Principle of Nature and maintains that established harmonic relation in his own soul.

"It is only by the living of such a life that man may ever develop

within himself the state or condition of 'Constructive Spirituality'. It is only by the development of this Constructive Spirituality within himself that he may ever consciously and voluntarily unlock his spiritual senses. . . ." This from THE GREAT WORK by J. E. Richardson, TK.

Morality is here given its place in the process of Soul development.

Morality is not merely then a "code of morals", but a bringing together of ideals and acts in harmony. It is by Morality we are able to identify the facts of Nature. Morality is the active agency in establishing the harmonic relationship with Nature. It is by Morality that we see clearly and know.

Hatred makes a man "see red". Men are blinded by jealousy. Fear is the father of delusion and makes for insanity. Perversion is at the roots of sensuality.

Morality is a necessary activity in man's search for knowledge and his search for Truth.

We cannot bring the hidden facts of Nature into Consciousness and be aware of them without living our ideals in daily life. We will never evolve and develop an awareness of a "world consciousness" or a "cosmic consciousness" without co-ordinating our higher intellectual knowledge, our higher emotions and desires, with our acts and living of life Here and Now. A life is not moral unless the acts, thoughts, emotions and desires are so co-ordinated, and aligned with Nature's harmonic laws.

And then LOVE.

Back of all this is love. Back of seeing, and knowing is love. The things we fear are the things we do not understand. The things we hate are the things we do not know. A knowledge of Truth makes all men brothers, and love makes all things common. Back of the successful search for Knowledge and Truth, back of the activity of Morality, is the energizing, creative force of love.

St. Paul said: ". . . that ye, being rooted and grounded in love may be able to comprehend with all the saints, what is the breadth and length and depth and height . . ."

Love is the pathway to Mastership.

For when we are in a harmonic relation with Nature (at one with God) then there awakens within us "a quickening knowledge and an

active love; for without our knowledge we cannot possess God; and without the practice of love, we cannot be united with God, nor remain one with Him."

CLARENCE THOMAS.

PRENATAL INFLUENCE (Continued)

In the article on Prenatal Influence of last month, we found that the subject matter naturally divides itself into three parts:

1. Proof that the Mother has control over the education and environment of her prospective child from the time of conception until birth.

2. The Extent of this Prenatal Control.

3. The Mother's Responsibility to exercise a constructive influence over her prospective child during the prenatal period.

In that article Part One was fully discussed and illustrated.

This article will be devoted to a discussion of Part Two; and it is hoped that it may be instructive and helpful, as well as interesting to its readers.

2. The Extent of Prenatal Control.

The general effect of the mother's influence over her prospective child during her pregnancy may be good or evil, depending solely and entirely upon her attitude of soul, her mode of living, her mental, spiritual and moral life. If she wills, she may educate her child along lines of constructive uplift which will insure to it a happy, useful and moral life; or, she may instill into the nascent consciousness such turpitude as will lead its soul inevitably along the downward path of spiritual and moral retrogression and bring only sorrow, suffering, heartache in maturity, and just punishment under the Law of Compensation.

Heredity, generally accepted and established as a fact, may be good or evil. The color of eyes and hair, stature, complexion, carriage and movement may be the results of heredity. The same is true of mental traits—acute perception, powers of observation and reasoning, well-defined penchants, natural, inherent tendencies—all are the results of heredity as well as are moral obliquity, dishonesty, immorality, etc. Good and bad hereditary traits are transmitted, we all must admit. This being true of heredity, how much more true it is of prenatal influence which is an equally accepted and established fact. *It is true.*

Heredity is strong, but prenatal influence, education and environ-

ment are stronger, and may be good or evil, dependent solely on the mother.

Mr. Smith, in *The Arena*, says:

"While this power (prenatal education) can be used by mothers for the production of the *highest possible good*, it can be as easily used for the production of evil. Thus, it is no matter of wonder that criminal parents produce criminal children.

"Postnatal education has little effect in reducing immorality. Decrease of vicious tendencies can only be accomplished by preventing criminals from breeding, and by the leaven of morality being spread by mothers realizing and acting upon the fact that their power over the disposition of their child is exercised with the greatest effect *while they are yet unborn.*"

Plato says: "We have long been expecting that you would tell us something about the family life of your citizens—*how they bring children into the world, and rear them when they have arrived*—for we are of the opinion that the right or wrong management of such matters will have a great and permanent influence on the state, for good or evil."

Prenatal education and control extend to all the realms of human life—the physical, mental, spiritual and psychical—and may be good or evil in any and all realms, depending upon the mother. This fact was well understood by the Greeks, in a physical sense. This was demonstrated by their method of improving the physical organism of their race—to make it the most perfect physical type—through the prenatal influence of the mothers. The Romans applied the same law on the mental and moral planes, to increase the intellectual potencies of their race. The Hindoos and Brahmins used the law in developing their race along purely spiritual lines. The same may be true of the Chinese, for their ancestral worship has its root in the same general law of prenatal influence. So, we find traces of the application of the law far back in ancient history. In modern times we find physical and mental prodigies resulting from prenatal education and control, the same as in ancient days. It applies in all planes of life.

Mothers exert a destructive influence over their unborn children in many ways, some of which are through Fear, Hate, Yielding to destructive impulses, emotions and desires, Nerves, Worry, Lawless Sex Passion, Anger, Allowing their minds to dwell on unpleasant

sights and subjects, Carelessness in health and exercise, and Alcohol.

Illustrations of the destructive results of fright—a form of fear—most of us have seen in everyday life. The results of hate are illustrated by referring back to the time of the old family feuds, when mutual family hatred was carried forward from generation to generation, with the accompanying quarreling, fighting and bloodshed.

Uncontrolled impulses, emotions and desires and their destructive results may be illustrated thus: Every human emotion, impulse and desire has its potent effect on the blood and nervous system of the individual. (For example, the emotion of anger heats the blood; that of fear freezes it.) Hence, every emotion, impulse or desire of the prospective mother is transferred to her unborn child through the circulatory and nervous systems. If the mother gives vent to a sudden cataclysm of anger, immediately her blood becomes overheated. This abnormal condition is transmitted to the child, and thus the nascent consciousness is ineffaceably impressed with the uncontrolled emotion of anger. The child is an unconscious victim of the mother's weakness. The result is destructive. The mother is responsible.

It is almost inevitable that a highly strung mother who allows herself to become a victim of "nerves", produces a nervous, physically weak child. She imparts her nervousness and lack of Self-Control to her child and handicaps it for successful work after it has reached its maturity.

J. G. Frazer, in his Vol. IV, gives the following illustration of the results of Worry: "In 1746, Lady Cromarty's baby bore the mark of an axe, because her mind had been worried and stongly occupied by the probable decapitation of her husband who was out with Prince Charles in the Forty-five."

Worry and despondency always leave their mark, physically or mentally, and serve as a heavy incumbrance to the child in after life.

An illustration of the destructive effects of Anger:

"I know of a mother who was so filled with resentment at the coming of her little one that she would throw herself into the most fearful paroxysms of anger, hatred and rebellion. She did this for months. Her child was born. Then she came to her senses. When her arms clasped her little one she experienced a joy she knew not of, never dreamed of. All very pretty, but what of the child? And what of the mother? She sits today, in sackcloth and ashes, torn by the

sight of suffering her little one endures. Too late she understands. She knows her burden is merited, but her heart is sick, her eyes dimmed with tears, as she watches the sweet, sad little face. His five years of life have been one long period of pain. All that science and love and money can suggest has been done and continues to be done, without relief to the sufferer. But science cannot provide what Nature has denied." (Sarah Curtis Mott.)

Mothers who allow their minds to dwell on unpleasant sights, or unclean thoughts, or unwholesome desires during the period of pregnancy, only serve to store up unhappiness and trouble for their offspring, and deprive their young of their inherent rights to be well born physically, mentally and morally.

We all know the dire effects of lawless sex passion and of the indulgence of liquor upon unborn children. The majority of us probably have seen examples and witnessed the horrors of them. We need no further discussion. It only suggests, however, the vital importance of Self-Control in the sex relation during the prenatal period, and the necessity for abstemiousness in the use of alcohol.

We all know that carelessness in regard to physical health and exercise frequently is the cause of physical deformity, undergrowth and weakness in children.

There is but one way for the mother to save her child from these destructive influences. That way is the road of rigid Self-Control. She must exert and practice this rigid duty to overcome these destructive forces and keep her mind in a wholesome and constructive attitude.

If she sees unpleasant sights, let her banish them and transfer her mind and attention to something beautiful and inspiring. If difficulties arise to cause worry and despondency, or heartache and sorrow, let her force herself to think of cheerful, happy, interesting things, and remember her child. If destructive impulses, desires or emotions overtake her, let her use her Will and convert her energies into constructive endeavors that will dispel the destructive agents. If she is a victim of nerves, let her sit down quietly and determinedly and reason with herself, and exert her Will until she becomes master of the nerves and controls them, rather than permit herself to be controlled by them.

Self-Control is the primary duty of every living soul. Even more

so, it is the duty of the prospective mother; for she consistently is moulding and influencing the character of the developing soul under her charge, for good or for evil.

While there are many ways in which a mother can exert a destructive influence over her child during the formative period, so there are numerous ways in which she can counteract these and effect a most *constructive* control over the nascent consciousness of her little one. By educating herself in all lines and planes germane to the life and development of her child, she exerts an educational influence over its life.

A normal life and a wholesome interest in the higher æsthetics of life—good music, beautiful art, high-class literature—on the part of the prospective mother creates an uplifting and inspiring environment about her child and instills into its consciousness a love of the good, the true and the beautiful which will help to round out the soul and character as it normally and wholesomely should be. The child never may follow either of these lines of endeavor in his maturity. Yet the influence of the mother during its prenatal life will give the child a broader outlook on life and a fuller understanding of the beauties and joys to be derived from association on the æsthetic plane.

It is the natural birthright of every child to have good, wholesome, clean association and environment in its postnatal life. It is also the natural birthright of every child to have good, clean, wholesome association and environment during its prenatal life. Therefore, the expectant mother should use every precaution carefully to choose her associates during this period and to be in the companionship of clean-minded men and women. She should guard the home atmosphere, for through her it affords environment for her child. Harmony must reign, congenial association must be found, and a lofty moral atmosphere must be present always in the home. Every effort must be made by the mother to live continually throughout this nine months' period in the loftiest association of companionship and the greatest harmony of environment, for only so can she do justice to her child by providing it natural birthrights and influencing it constructively.

The prospective mother should keep herself in the best physical health and condition. Normal, light physical exercise and training should be taken every day, to keep her physical body in a wholesome

condition and to insure resiliency of the muscles, that these may be prepared to meet the great strain to be put upon them. It is only by attending assiduously to her own physical condition, by conformance to the laws of health and exercise, that the mother ever can expect to bless her baby with a strong physical organism through which the evolving soul can manifest and develop during physical life. This is one of its birthrights, and it is the mother's duty and responsibility to do all in her power to provide such organism for the soul that is to manifest through her child's body. This responsibility becomes hers at conception, and she must fulfill it, or suffer punishment for violation of the law. "Nature has a cruel memory, and never fails to mete out punishment."

By guarding her thoughts, keeping them pure and wholesome, by maintaining "a clean mind and a pure heart" the mother can accomplish much during the period of gestation to educate her prospective child along constructive lines. Sarah Mott says:

"Let a prospective mother keep her mind habitually filled with helpful thoughts, pleasing fancies, beautiful imaginings, tender hopes, the fairest expectations. If they do not spring up naturally, let her make a supreme effort and plant them resolutely and cultivate them with all the patient care she can bestow. And she shall rejoice and be exceeding glad, for great shall be her reward."

Lofty ideals, a strong code of ethics, a high standard of morality, and an active and intelligent interest in her own character development, will develop these seeds in the soul of her prospective child, and start it out in life with the same high standards and ideals as were in the soul of the Mother.

Through the control of her own magnetic conditions the Mother controls the magnetic conditions of her unborn child, and thereby produces a wholesome and constructive influence over it. Her entire life, during this period, must be kept within legitimate bounds by her Self-Control. The practice of this God-given Power, at all times and under all conditions, produces, perhaps, a more vital, potent and constructive influence over the child's education than any other *one* moral principle. Self-Control is the Mother's primary duty always. It is only by fulfilling this duty that she can educate her prospective child along moral and ethical lines, and exert the wholesome, constructive influence over it.

This quotation from Sarah Mott illustrates the Mother's influence over the *mental* condition of her prospective child: "That the unborn child is a sensitive plate which records and later develops and reveals whatever impressions are thrown upon it through the medium of the mother's emotions and sensations, has been tested and proved. For example, it is quite possible to implant the love of books, music, pictures and flowers, or to instil other helpful inclinations in the coming child. One may even make it a predominant characteristic.

"A woman I am acquainted with, who wished her child to possess an aptitude for art, made a point of visiting picture galleries and feasting her eyes on the beauties of line and color. When the child was old enough to notice his surroundings the first object to attract his wandering attention was a picture. In a way it was familiar. He was vaguely conscious of having seen a like object before. This taste is developing with his growth, and though he may not choose an artist's career, his love of art will always be a refining element in his life, a personal pleasure, and a resource of possibly greater benefaction to his posterity."

Again: "A friend who was in the impressionable condition of pregnancy heard a new lullaby. It appealed to her strongly. She learned it, and whenever feeling distressed or depressed, sang it to comfort herself. When her baby came he had ill health; but no matter how intensely he suffered, if she sang the lullaby he stilled his crying and listened attentively, soothed by it as the mother had been before him. Oh yes, it is possible to influence a coming child. Only the narrow-minded and ignorant refuse to believe in prenatal influence."

During my work as a nurse, I became acquainted with a family wherein there are two boys. Both are normal, well-developed, of splendid abilities and possibilities. But one essential difference is notable in the children—the older is the victim of an intensely irascible temper which bids fair to consume him when aroused. Apparently it is beyond his power to control. The younger boy possesses an even, well-poised, well-balanced temper which appears always to be under his perfect control.

The question of this difference in the children arose one day. The mother explained it thus: Both she and her husband were victims of extreme temper which neither ever had attempted to control. It was

a characteristic of both families for generations back. They took it as a matter of heredity which was to be accepted and tolerated. After the birth of their first child evidences of an irascible temper manifested themselves and continued to grow more evident as time passed. As the child grew older they realized what an affliction it was to him and what a disgrace to them, his parents.

When she became pregnant the second time she decided that, if it could be avoided through any effort on her part, her second child would not inherit this trait of uncontrolled temper. She had heard of Prenatal Influence and of what could be accomplished through its intelligent application, and decided to make one superhuman effort to demonstrate it in the case of this child. Immediately she began a battle within herself to control her temper whenever it manifested itself. For nine months she struggled and fought to become master of her temper, and usually succeeded in subduing it. While the second child showed traces of a choleric temper at times, there seemed always to be something within him which held in abeyance any outburst. In this manner she accounted for the self-poise and control in her younger son, as well as the lack of it in the elder one.

Is not this a most potent example of the constructive influence a mother can exert over her prospective child? And does it not prove that Prenatal Influence can be made more potent than heredity?

Hypnosis has been proven scientifically to be a subjective process. A mother who is a subject of hypnotic influence during her pregnancy invariably brings into the world a child that is negative, lacking in will power, and the plaything of whatever mental influences are brought to bear upon it.

One of the well-known hypnotists who traveled from one end of the country to the other giving public exhibitions, carried with him a young married couple, both of whom he used as hypnotic subjects in each of his public performances. During these experiences the wife became pregnant. Covering the first seven months of her pregnancy, she continued to act as a subject in these public demonstrations. When her child was born it was a physical weakling, apparently with only sufficient vitality to keep it alive. When it reached its seventh year, it became violently insane and very soon after died in an insane asylum.

This is but one of many such illustrations as might be given.

On the other hand, under right conditions, a prospective mother may develop in her unborn child the positive and independent psychic development which enables an individual to exercise all his faculties, capacities and powers independently on all the planes of life.

For instance, it is a part of the training of a child for the priesthood, among the Brahmins, that the mother, during his prenatal period, shall exert every influence and power of her mind and soul to prepare that child for his future work. It is one of the established convictions among the Orientals that such preparation is the determining factor in the child's psychic preparation.

All of which demonstrates the mother's prenatal influence, constructive or destructive—as the case may be—on the *spiritual* nature of her child. Who will deny it?

Prospective Mother, whosoever you may be, keep in mind this one essential fact during the entire period of your pregnancy: You are preparing the vehicle for an evolving Soul to manifest on the physical plane, that it may gain experience and acquire knowledge. You can, by your influence during this period, assist or hamper that Soul in its evolutionary progress. You are the arbiter of that prospective child and are responsible for the influence you exert over it. If you exert a constructive influence you shall be rewarded by Nature. If you fail and exert a destructive influence you shall likewise suffer for it.

The continual realization of this great and vital fact will inspire you and help you the better to fulfil your responsibility during this wondrous period of preparation, and thereby assist a living Soul on its upward journey to Self-Completion.

This discussion and the accompanying illustrations prove to us two points:

1. That the Mother's influence over her unborn child may be constructive or destructive.
2. That this influence may be constructive or destructive *on all planes of the child's nature*—the physical, the spiritual, the mental and the moral.

In other words, the *extent* of the Mother's *prenatal control and influence* may be *constructive or destructive on any and all the planes of life*. Truly, the *Extent* of Prenatal Control is virtually unlimited; and the responsibility rests with you, Mother.

"True Motherhood is not alone to breed
The human race; it is to know and heed
Its holiest purpose and its highest meed.

Lord, speak again, so Woman shall be stirred
With the full meaning of that mighty word—
True Motherhood! She has not rightly heard."

NONETA S. RICHARDSON,

ARE YOU GROWING ?

How can you tell if you are growing?

Ask yourself these questions:

Are you taller? Are you able to overlook some things you were unable to overlook last year? To overlook the sneering glance, the harsh word, the malicious, unkind or selfish deed? Serenely to overlook failure when you know you have done your best? Bravely to overlook misfortune when you know it was unavoidable? Cheerily to overlook dark days and darker frowns?

Are you getting tall enough for this?

AMOS R. WELLS.

THE POTENCY OF PRAYER

By EOLA W. HOSWELL

In what does the potency of prayer lie, the spoken word, or the thought, or in a combination of both?

"In the beginning was the WORD and the Word was with God and the Word was God. And the Word was made flesh and dwelt among us."

The meaning of this quotation I do not at all understand. But it would seem that the Word is a process of creating; that perhaps the *spoken* Word has the vibratory power to penetrate the ether of the atmosphere. I do not know.

"But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly"—is a command of Jesus, the Christ.

Does the real Potency of Prayer lie in the attitude of soul and mind, rather than in any particular method of expressing it? Does a continual Faith and Trust in Nature's Laws and the Wise Ones who administer them, supplemented by an unswerving personal effort along the lines of one's highest knowledge of right—does this "living of the life" constitute the constructive, creating force and power which bring to the soul answer to its own inner Prayer?

Under Natural Law, each is arbiter of his own destiny; he cannot receive what he has not earned, or does not *merit*—pray howsoever he may. "Ask and ye shall receive"—but in the state or condition of the asking lies the potency of the prayer.

Again—is it all vibration? Whenever, or whatever we *need*, does it connect us with the vibratory correspondence in the Source of All Supply?

Is the potency of the method of Prayer an individual concern, depending upon the place one occupies in the evolutionary scale of development?

The child naturally expresses through the spoken Word, while the adult grows correspondingly STILL as he advances in knowledge and the application of spiritual Principles. IDEA is always back of both Thought and Word; as interdependent beings, each depends upon some influence, some one, or some thing, out beyond himself, for ideals, inspiration, guidance to the unfolding consciousness; and the *bridge* is the innermost Prayer of the Soul.

The Sadol Movement.

AN INTERESTING LETTER FROM EXETER, CAL.

Advisory Board,

General Grand Council of SADOL,

Ann Arbor, Michigan.

Dear Friends and Brothers:

The magazine—"THE GREAT WORK IN AMERICA"—will no doubt gain many new adherents for the Great School, and become a great blessing, in that it will spread the word of Truth in an ever-increasing radius. The magazine, therefore, is a vitally important and interesting matter for every student of the Great School.

For this reason I am taking the liberty of suggesting that, from a recent letter I received from our beloved Elder Brother, the Editor-in-Chief, I gather the impression that during the next six months, at least, the magazine is not expected to pay its own expenses. This means that somebody must carry the burden of whatever deficit may occur each month. Because it does not seem fair that a few should carry this burden for all of us, and because this seems an excellent opportunity for us all to render a real service to the Cause, I want to offer the following suggestions:

First: That each and every student of the Great School donate as much, each month, as he can without injustice to himself—during the next six months—or until the magazine is self-supporting. I feel that this is not only an excellent opportunity for us all to have a share in the good work, but that we owe this to the Cause, as well as to ourselves.

Second: That the Advisory Board send a letter to the individual students, through local Councils, advising them of the facts and the opportunity for us all to help.

If these suggestions are accepted, I hereby pledge myself to donate \$5 each month, for the next six months. I would gladly make it more, but I am just a workingman and I have a family of five to support.

Hoping you will not think me presumptuous, and that the idea, or some other that is better, will meet with approval, I remain,

Sincerely, and with deepest respect,

Your humble Brother,

G. P. B.

THE REPLY

The foregoing letter is from a Council Member who is a real Student and Friend of the Work. We heartily commend his general idea for each individual Student and Friend of the Work to render such help as he can during this period of stress while the magazine is not yet self-supporting. But we suggest that, instead of contributions of so much cash each month, each individual send in as many subscriptions each month as he can, and carry them for six months. Thus, for his contributions, he would receive value in the form of the number of copies of the magazine each month he subscribes and pays for.

We learn that the cost of publication is much greater than had been anticipated, and more than the two who are now carrying the deficit can continue. But our editor-in-chief says: "We are not going to back down, nor be discouraged. I am sure the unselfish help of the Friends will put it over."

Surely we will! Hence, our suggestion as to subscriptions. To guard against the copies going into the waste basket, we suggest that all such subscriptions be sent to *you who pay for them*, and that you use them as follows:

Make these extra copies a sort of "circulating library" in your community. Lend them to persons of your acquaintance you think MIGHT be interested in knowing about the philosophy. Make every copy do all the *educational* work possible. Keep them working all the time. If you can send in only one such subscription each month, it will give the magazine a boost that will surely "put it over", and give you a circulating library of several copies at the end of six months, and if you keep them all working all the time it will work wonders in your neighborhood—and constitute the greatest educational drive the Work has ever had.

To minimize the loss of copies, through carelessness, we suggest that you write in the margin of each copy loaned, the following: "This is a part of my *Circulating Library*. Please return it to (name and address) when you have read it."

If this plan meets your approval, send your orders each month to the Editor-in-Chief for as many subscriptions as you feel that you can.

Fraternally,

ADVISORY BOARD.

EDITOR'S NOTE: As editor of this Department, I commend the above plan, and will govern myself by it.—W. W. MANN.

NOTE FROM THE EDITOR-IN-CHIEF: I had not anticipated this prompt and generous action; but I appreciate it all the more for that reason. And because it comes so spontaneously, and without my suggestion, and in such a beautiful and commendable spirit, I have entire *Faith* that it will solve the vital problem of *the life of the magazine*, and spare me a very deep humiliation. The plan of the Advisory Board will also increase our subscription and help us comply with the postal regulations governing second-class mailing privileges—which will greatly reduce our present cost of mailing. Thank you, one and all, in the name of the School, for whatever help you can give us.

J. E. RICHARDSON, TK.

REINCARNATION

OR THE THEORY OF RE-EMBODIMENT

By L. FLOYD HESS

Reincarnation is either a principle of Life or a speculative theory. It either is or is not a result of the operation of an universal law. An universal law is a plan for the evolution of Life and the Infinite Mind impressed upon all substances at the beginning of Time. Since Universal Law is impressed by Infinite Mind, or God, upon all substance in the beginning of days, the operation of its principle is to be found through all matter, through all form, through every phenomenon with which it comes in contact. In the plan, in the working out of the principle, there *can be no deviation nor shadow of turning*.

Re-clothing of the human soul with its physical and psychical bodies, if such be a fact, should therefore be capable of *proof*. *Is there such proof?*

The average human being cannot by personal experience demonstrate its truth or falsity; he can only honestly say, "I do not know". Because he cannot operate outside his physical body, neither can his vision fathom the mysteries of the womb of birth nor pierce the veil of death.

But personal experience is not the sole proof, though admittedly the most convincing, of the truth or falsity of things. Indeed, the major portion of all facts accepted by the mind as true is learned from other and varied sources. In the courts of law the truth or falsity of an alleged fact, submitted for investigation, may be established or disproved by both direct and circumstantial evidence. Direct evidence is evidence, which if believed proves the existence of the fact. Circumstantial evidence is evidence which gives rise to a logical inference that the fact does not exist.

We have then three classes of proof:

1. Personal experience convincing to the demonstrator alone.
2. Direct and positive evidence, usually the testimony of a witness, that a thing does or does not exist.
3. Circumstantial evidence, which usually consists in the proving

of such facts as renders the necessary and logical conclusion that another and main factor either does or does not exist.

The scientific astronomer, who discovers a new star, and fixes its position, long before it comes within the sweep and vision of his telescope, uses circumstantial evidence to prove its existence and location. He has observed the pull of other bodies. He has knowledge of the universal laws of physics, as pertains to ponderable bodies, light and force. He has knowledge of the universal laws as applied to numbers, and through his direct knowledge of position of bodies, their known movements, and their deviation therefrom, and by an application of the science of numbers, he calculates, with the precision of a mathematical demonstration, the exact hour, minute and second when some particular heavenly visitant will appear in a certain spot in the heavens, and all this long before it has become visible.

This is proof rational and exact, partly by direct evidence, partly by circumstantial, but of such cogent power that no one will deny its truth.

By such proof must the truth or falsity of the problem of reincarnation be established. We shall rest our conclusions, therefore, on the following character of evidence:

1. The statements of those claiming to have direct knowledge of the facts involved;
2. The statements of the operation of universal laws analogous thereto, and which raise a reasonable and logical conclusion as to the existence or non-existence of it; and
3. We shall draw such conclusions as seem warranted by the evidence.

First. *By statements of those claiming to have direct knowledge.*

The oldest book in the world is written in the Senzar tongue. This is the secret sacerdotal tongue and is supposed to have been written from the words of the Divine Beings who dictated it to the *Sons of Light* in the very beginning of the Fifth (our) Race. It is "so very old that our modern antiquarians might ponder over its pages an infinite time and still not agree as to the exact nature of the fabric upon which it is written".

By some it is said to be many tens of thousands of years old. It has lain concealed in the crypts of India and of China through these

many, many years, and has been read by the Initiates only. "One of its illustrations represents the Divine Essence emanating from Adam like a luminous arc, proceeding to form a circle; and then having attained the highest point in its circumference, the Ineffable Glory bends back again and returns to earth, bringing a higher type of humanity in its vortex."—Secret Doctrine I.

The Book of the Golden Precepts is one also of exceedingly ancient origin. "The original Precepts are engraved on thin oblongs; copies very often on discs. They are written variously; sometimes in Tibetan, but mostly in ideographs."

"Have perseverance as one who doth forever endure. Thy shadows live and vanish; that which in Thee shall live forever, that which in Thee knows, for it is knowledge, is not of fleeting life; it is the Man that was, that is, and will be, for whom the hour shall never strike."—The Book of Golden Precepts. Fragment II. The Two Paths.

In the Udanavarga, Chapter 33, v. 55, we find this language:

"Who, *knowing his former abodes*, preserves heaven and hell? The Mani, who has found the way to put an end to birth."

And in the Book of the Dead, the ancient Egyptian Bible, we find this striking passage:

"I am the Being of mysterious names who prepared for *himself dwellings* for millions of years."

The most ancient book of Egypt, the Kybalion, alleged to have been written from the sayings of Thoth Hermes, a person who in the dim dawn of early history seems almost a God, contains the following aphorism of the Hermetic philosophy:

"Everything flows out and in. Everything has its tides. All things rise and fall. The pendulum swing manifests in everything. The measure of the swing to the right is the measure of the swing to the left. Rhythm compensates. Chance is but a name for law not recognized. There are many planes of causation, but nothing escapes the law. And thus it is with all things of shape and form; they swing from action to reaction; from birth to death; from activity to inactivity—and then back again. Thus it is with all living things. They are born, grow and die—and then are reborn."—The Kybalion, p. 161.

The Bhagavad Gita, the Bible of the Brahmin, contains the following language:

"The Blessed Lord spoke: 'Many births have passed of mine, and also of thine, O Arjuna. I know them all; thou knowest them not, O harasser of thy foes.'"—Bhagavad Gita, 4-5.

And last but not least comes the teaching of the Christ, two thousand years ago. It will be recalled that in Malachi, 4th Chapter, fifth verse, it was prophesied that before the great day Elijah should come again. And referring to this Jesus says, "For all the prophets and the law prophesied until John; and if ye will receive it, this is Elijah which was for to come. He that hath ears to hear, let him hear."—St. Matthew 11, Chap. 14-16.

"And again he asked his disciples, saying: 'Whom do men say that I, the Son of Man, am?' And they said, 'Some say that thou art John the Baptist, some Elias, and others Jeremiah, or one of the prophets.' He said unto them, 'But whom say ye that I am?' And Simon Peter answered, 'Thou art the Christ, the Son of the Living God.'"

It is apparent from these two passages that it was distinctly understood as a part of the metaphilosophy of Jesus and his apostles (1) that the common lot of mankind was reincarnation, and (2) that Jesus, being virgin birth of pure spirit, was not subject to reincarnation, for the answer of Jesus to this last reply of Peter was, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." In other words, the spirit of man had seen the spirit of God and declared it.

That the teachings of the early Hebrew church were in full accord with the theory of reincarnation is proven by the language of the prophet Jeremiah, who writes, "The word of the Lord came unto me saying, 'Before I formed thee I knew thee, and before thou wast born I sanctified thee and ordained thee a prophet.'"—Jeremiah 1-5.

Again, in the early part of the Old Testament we find the language, "Jacob I have loved, but Esau I have hated", and we ask the question, "Why?" What evil had Esau done before birth that he should be hated, or what good had Jacob done that he should be loved, especially when it is apparent that the action of Jacob in robbing Esau of his inheritance is such that would shock the sentiments of all honest men, unless it be an actual working out of the law of Karma?

Further, in Christ's ministry we find the disciples asking relative to the man born blind, "Who did sin, this man or his parents, that he was born blind?" And we would call attention to this inquiry. Could

the man have sinned so that the result would be to be born blind *without having lived* in some previous incarnation?

SECOND. *The statements of the operation of universal law analogous thereto.*

A. *The Law of Compensation.*

"For every action there is a reaction equal to it and in the opposite direction", is a primary law of physics. It is universally impressed on all matter and is an exemplification of the *Justice* of God in the physical world. In mechanics we know that nothing can be lost. That force is energy in operation. That what we gain in speed we lose in power, and when with a given energy we increase the power we lose speed to exactly that same extent. It is a law of God working in the mechanical world.

Emerson says: "Life invests itself with inevitable conditions, which the unwise seek to dodge, which one and another brags he does not know; brags that they do not touch him; but the brag is in his mouth, the conditions are in his soul. If he escapes them in one part they attack him in another more vital part." . . . "The dice of God are always loaded." . . . "The Soul is Eternal, but it acts itself in time and space. Justice is not postponed."

This again is the law of Compensation or Equilibrium in action in the Soul world. This law is one of exact Justice, absolute in action, and while we largely may exercise our free will in choosing most things that we do we are required to take the results thereof along with the action. This is absolutely just, and so we are punished *by* our sins, not for them. "Whatsoever a man sows, that shall he also reap." Whatsoever a man does, he shall receive the effects thereof. "Be not deceived. God is not mocked." This law is eternal. This is a law of absolute Justice and it is man's unjust thoughts which lead him to think otherwise.

Perfect love is synonymous with justice, and God is love. Equilibrium must be sustained or the universe must dissolve in chaos. God never hurries, never delays and always remembers. He regulates the falling of the raindrop and the asteroid with the selfsame law. He guides the falling waters by the same unerring principles, in the same silent manner as He directs the sweep of His countless planets, Suns and Systems in their cyclic swing; and by the same immutable rules

he fashions His greatest product, the evolving Soul of Man.

Each and every soul is a center of self-consciousness, and according to our most conservative physiology it changes its physical body once each seven years. Each person, by the food he eats, the thoughts he thinks and the acts he does, leaves his imprints on the body he is constructing, on the temple he is changing for his soul, and if proper and careful attention is not given to the food, the thoughts, the actions, the building will not be perfect; for the unerring laws of God are ever operating. Equilibrium, justice must and will work out some time, somewhere.

So when we see the rich, the haughty, the lustful, clothed in silk and fine linen and holding the places of power even to their death, and we see the poor, the humble, the chaste, half naked and hungry and remaining so until their life here ends, we know that either they are working out their past mistakes or are laying up work in another incarnation; for the eternal laws of Equilibrium and Compensation go on forever.

It is this inevitable Justice, an attribute of God himself, manifesting through all His planes, which speaks most strongly of the principle of incarnation and reincarnation, life on death, in periodic cycles, until Man, the intelligent Soul, shall have learned through experience, to do right because it is right, and to refrain from wrong because it is wrong; until he has learned that he is punished *by* his sin, not *for* his sin; until he has repaid good for his every evil; until he has balanced all his accounts so that the scales of Justice do not incline at his final measurement.

Instead of a world full of sentient beings, living in chaos, awarded happiness or misery, want or plenty, virtue or vice, genius or imbecility, by a blind, unreasoning, absolute, dominating God of Chance, we cannot help but see a wisely ordered world, ruled by law, whose God is Love, and in which the brutal savage of yesterday will, slowly through the ages, incarnation after incarnation, evolve the noble qualities of the saint and the hero, and continuing on, ascending the spiral stairway of evolution until the soul stands in the august presence of its God.

B. *The Law of Polarity.*

Working with the neatness and precision with which all of

Nature's principles operate, we find, side by side with the Law of Compensation the Law of Polarity, with its necessary corollary, the Law of Vibration. Indeed, in the development of the individual, it is perhaps the primal law, if any of the plans impressed by God upon matter in His first conception may be so classed. It is the cause of integration, refinement, regrouping and evolution. The general statement of its terms is:

"Every entity, be it atom, molecule, cell, organism, or body, seeks vibratory correspondence with another like entity of opposite polarity."

It is a known fact of physical science that "all is a matter of vibration". The very smallest atom is vibrating with intense rapidity. The atoms combine into molecules, and it is said that the power necessary to break the bonds of affinity is such that, properly applied, would wreck the world. This is so because that power would also be strong enough to remove from matter the imprint of the Divine Plan which called it forth.

Every atom, every element, every molecule has its rate of vibration. Each aggregation of atoms and molecules, be it mineral, vegetable, animal or human, vibrates to its certain tonal key. And by the same law, each accession thereto or subtraction therefrom changes that scale. Everything, from the grain of sand to a whirling sun, has its rate of vibration, its tonal key; and Man, the highest product, according to his development, vibrates to the highest earthly key.

The rates of vibration determine all form, all colors, all sounds. Beyond 40,000 vibrations per second no sound can be heard by human ears; below 398,000,000,000 per second no light can be seen by human eyes; yet everything is moving and has some key.

And the spiral circle of evolution runs in harmony with the vibrations along the way. In man it is *thought that changes the rates of his vibration* and it is done according to the principle—"The rate of vibration increases with fineness of particle of the mass." Thus we can trace the evolutionary trend of the thought of God from the coarseness of the clod to the fineness of the God.

It is no mere figure of speech, then, to say, "Be sure your sin will find you out". It must be so. "Anger, malice, kindness and love move with the same unerring exactness that prevails in the compounds of sulphur, hydrogen and oxygen." You live in a world of accurate moral as well as chemical reaction. Every theft and cheating calls a

power of vengeance from the air. Every act of jealous meanness or malice is on its road to meet its sword of sorrow somewhere. In every unclean thought, in every dirty act, "roars the thunders of the Pleiades", because such thought and such act affects the vibration of the whole.

With a knowledge of the law, and of the method of evolution, with a knowledge of the unerring exactness of Nature, and her slow and sure ways, is it not logical to assume, nay, is it not necessary to conclude that in the brief space of short seventy years it is impossible for man to acquire wisdom to find the way, even without having to make his balance even?

Are we not compelled to believe that after a life in the flesh, we retire from our labors for awhile to assimilate our experiences and then with fresh resolve continue the refinement of our bodies and the increasing of our vibrations?

C. *The Law of Periodicity.*

Herbert Spencer, in his "First Principles", says: "The whole universe is an unfoldment from the homogeneous to the heterogeneous and back to the homogeneous again—alternate eras of evolution and dissolution." He thus affirms the cyclic sway of life.

The Law of Periodicity is well stated by Thoth Hermes as follows: "Everything flows out and in; everything has its tides; all things rise and fall; rhythm compensates."

We see in Nature around us, the cycles of the Sun, of the Moon and of the stars; we see the recurrent seasons, with their growth and death and rebirth of the vegetable life. We see the seed planted in the ground to die, to live, produce seed and die again. We see the rise and fall of nations; and the growth of the animal from birth to maturity, to senility; circle after circle. Is it not, therefore, safe to assume that in man the circle is also complete, though we cannot see the other half hidden by the tomb—from death to spirit, to birth again?

But not only does all life run in circles, but in spiral cycles as well; and thus we come to

D. *The Law of Evolution.*

We are thoroughly acquainted with Darwin's famous Evolution

of the Species. We know that Nature is constantly evolving, in all kingdoms, including the mental kingdom of Man. We know that civilizations rise, flourish and decay, and have since time began. We know that in historic time the Chaldean and Egyptian civilizations gave way to Greece, and Greece to Rome, and Rome to modern civilization, cycle after cycle.

The close observer also sees that as cycle after cycle came and went there was also a spiral upward swing as well, from the gross selfishness and animal passion of Chaldea and Egypt to worship of beauty and passion in the Greek; to control by law, of the Roman; to democratization and liberty under law of the present. We know also that it is a far cry from the bonds of iron cementing the society of Chaldea and Egypt to the bonds of love of the present civilization; and we note therein the progress of the upward swing.

Are we not then compelled to conclude that since all progress is due to the intelligent Soul of Man, it had profited by its past deeds in the flesh, and so comes prepared in each recurrent incarnation to snatch the falling torch from nerveless hands and carry it on to greater heights?

THIRD. *Conclusions.*

The noblest, highest intelligences animating human forms were the revealers of the religions of the world. Humanity en masse accepted these revelations as ultimate truth. No person living can gainsay them. In the development of the social, legal, philosophical and physical worlds based on their teachings, we hear thundering the eternal laws of God. And they, one and all, have declared the Secret Doctrine of Human Reincarnation.

The laws of the universe proclaim that life is energy, manifesting through vibration in recurrent cycles, evolving from matter to spirit, ever upward, ever onward. We know that energy can never die. It may be dissipated, it may change its form. It becomes dynamic, then static, then dynamic again; but always it is energy. Is it possible that in the world of intelligence there can be an exception to the laws?

If so, then these laws are not universal—are not of God. Who, witnessing the unerring precision of their workings, can so conclude?

We, therefore, from such evidence, maintain that the evolutionary plan is forecast and that one of the evolutionary necessities is the universal Law of Reincarnation.

EDITOR'S NOTES:

1. The learned author of the foregoing excellent article, in his statement that "The oldest book in the world is written in the Senzar tongue," etc., was evidently not aware of the fact that the written records of the Great School antedate the writing to which he refers, by many thousands of years.

However, the purpose of his statement to show the antiquity of the doctrine of Reincarnation, is fully justified in the fact that the much more ancient writings consider the same subject at great length and with profound erudition.

2. In his first general division of his subject, the chain of his authorities might, perhaps, have been a little more nearly complete had he mentioned the Master, Buddha, also.

J. E. Richardson, TK.

THE QUESTION BOX

Before proceeding to answer the several questions selected for consideration in this issue of our magazine, a word of explanation may be of value.

1. I desire to interest every reader of the magazine in THE QUESTION BOX.

2. To that end, I am extending to each and all of them a cordial and friendly invitation to contribute to its interest and value by sending to me "*For The Question Box*" any and all questions you would like to have answered in this department.

3. I will answer as many of them, from time to time, as I can. My answers, let it be understood, are intended to express the teachings and findings of the *Great School of Natural Science*.

But my readers must bear in mind the very evident fact that I am only a human being, with human limitations, and that my fund of definite knowledge does not include a knowledge of "*ultimates*". Hence, it will be very easy for you to ask me any number of questions I cannot answer. For illustration: "Is God a personality?" Or, "What is the origin of individual life?" Or, "What is the ultimate destiny of the human Soul?" As to all such questions, I should be obliged to answer: "*I do not know.*"

True, I have my own *theories* concerning a great many things about which I actually *know* very little, or it may be nothing at all.

Of this you may be assured, namely, that I will not impose upon you by substituting my *theories* for the *facts*. If I should be tempted to theorize concerning any question submitted to THE QUESTION BOX for definite answer, you may depend upon it that I will so label my theorizing that you cannot mistake it for anything else.

There may be other reasons, besides lack of knowledge, that would impel me to decline answering certain questions—such, for instance, as *discretion* in regard to time and circumstance. So that, if I should not answer a question, you may know that my failure is no reflection upon you, my questioner. Please charge it to "some good and sufficient reason"—and let it go at that, without explanation. I will do my best, under all circumstances; and I want the confidence between us to be entirely mutual and reciprocal.

QUESTION: A Soul upon the spiritual planes of life has a spiritual body. The physical body of an unborn child also has a spiritual body. In the process of reincarnation, what becomes of the spiritual body of the reincarnating Soul? Also, what becomes of the spiritual body of the unborn child when reincarnation occurs?

ANSWER: I am informed, by one of the Masters of Natural Science that, through the transmuting power of spiritual magnetism, the two spiritual bodies coalesce and become one within the physical body of the unborn child. This answer does not attempt to give the chëmical formulary involved in such a process. It merely suggests the general principle upon which such a result is worked out by Nature. It is an excellent question and, at another time, I may be able to get the Great Master to give a more detailed analysis of the chemistry of the process involved.

QUESTION: In the May issue of this magazine, at page 36, in paragraph 3, Mrs. Richardson tells us that: "At the instant of conception, . . . , there is automatically established an indestructible, magnetic, vibratory relationship, or Radio, between the Mother and an incarnating, or reincarnating, soul in the spiritual world".

What becomes of this magnetic bond, or relationship, in the case of an abortion?

ANSWER: An abortion destroys the body of the unborn child. Whatever destroys the life element of the unborn child, at the same time dissolves the magnetic relationship between the unborn infant body and the reincarnating soul that is waiting upon the spiritual side of life for the instant to arrive when the first physical breath is taken into the lungs of the infant body, at birth.

Hence, the bond, or relationship, to which Mrs. Richardson refers, is "indestructible" only during the life of the fetus, or physical body of the unborn child. Its death automatically destroys that relationship, or bond. The reincarnation does not take place.

QUESTION: Can animals be hypnotized? If not, what is the scientific explanation of such phenomena as "serpent charming", the "fascination" of birds and other animals by snakes, etc.?

ANSWER: Hypnotism, according to the teachings of the School, is the process by and through which one individual (called a hypnotist) obtains, holds and exercises control of the Will, voluntary powers and sensory organism of another individual (called a subject).

A careful study of this definition discloses the fact that it applies, definitely and specifically, to human beings alone, and not to animals.

Hence, applying the principles of logic, the process of "snake charming", etc., to which you refer, does not involve "hypnotism", in the strict sense to which it is applied in the School's definition; and, the answer to your first question is, in effect, that animals cannot be hypnotized.

The process involved in so-called "snake charming", etc., is the application of animal magnetism—either by a human individual to an animal, or by one animal to another.

Many experiments seem to justify this conclusion, with entire certainty. An animal, by a gentle application of magnetism, may be thrown into a profound sleep. An untamed eagle which, in its normal state, knows nothing but to fight all who seek to capture or restrain it, may be magnetized into a state of complete subjection. With just a few magnetic passes over its head, it will become as gentle as a pet chicken. In a few minutes, however, the magnetism is dissipated, by Nature's process alone, without the aid of anyone or anything—and the eagle once more becomes the raging warrior, ready to fight the whole world for his liberty.

J. E. RICHARDSON, TK.

FROM A SUBSCRIBER

"Editor and Chief."

Dear Elder Brother: Doubtless you already have received *many* expressions of appreciation and thanks, as well as sincere compliments concerning the first issue of "THE GREAT WORK IN AMERICA". Please allow me to add my voice to the "*Halleluiah Chorus*"; for, from the depths of my heart, I want to thank each one of our writers for the *splendid* articles that appear in this first issue.

Will you, dear Brother, kindly convey to each of your Co-Workers my sincere appreciation and grateful thanks for making it possible to present to us, and the world, such a helpful and enlightening, as well as uplifting piece of work. Each article seems to carry with it the evidence of deep sincerity, real kindness and a spirit of true nobility on the part of its writer, as well as a deep sense of personal responsibility with the desire to discharge it in full.

I have read and re-read each and every article with much real benefit; for I find *much* food therein contained to *think* about—so much also that is truly educational; and the promise of even "greater things than these" is something to anticipate with great joy.

The magazine, as a whole, is *fine* in every respect. The quality and color of the paper appeal to my sense of the esthetic; and the whole make-up gives the impression and the distinct suggestion of cleanliness, neatness, fineness and good taste. The only suggestion (constructively) I would venture is with reference to the type. For the benefit of some who will read it after "the shades of night have fallen", a size larger type might be a bit easier on the eyes.

I do not intend to write a *review* of each article, but I do want to express my appreciation of them all, both as to their uniform literary excellence and subject-matter treated, as well as the fine spirit back of them all. May your united efforts—with our prayers for your success—continue the good work so nobly begun, and multiply the benefits to humanity.

With abiding Faith, and every good Wish,

Cordially and fraternally,

CARR. W. D. B.,

A Co-Operative Student.

THE FOOL'S PRAYER

The royal feast was done; the king
Sought some new sport to banish care,
And to his jester said: "Sir Fool,
Kneel now and make for us a prayer."

The jester doffed his cap and bells
And stood the mocking court before;
They could not see the bitter smile
Behind the painted grin he wore.

He bowed his head, and bent his knee,
Upon the monarch's silken stool.
His pleading voice arose: "Oh, Lord,
Be merciful to me, a Fool."

"'Tis not by guilt the onward sweep
Of truth and right, Oh Lord, we stay;
'Tis by our follies that so long
We hold the earth from heaven away.

"The ill-timed truth we might have kept.
Who knows how sharp it pierced and stung
The word we had not sense to say—
Who knows how grandly it had rung!

"Our faults no tenderness should ask,
The chastening stripes must cleanse them all;
But for our blunders—O, in shame
Before the eyes of heaven we fall.

"These clumsy feet still in the mire,
Go crushing blossoms without end.
This hard, well-meaning hand we thrust
Among the heartstrings of a friend.

"Earth bears no balsam for mistakes;
Men crown the knave and scourge the tool
That did his will; but Thou, Oh Lord,
Be merciful to me, a Fool."

The room was hushed; in silence rose
The king, and sought his gardens cool,
And walked apart, and murmured low:
"Be merciful to me, a Fool."

E. R. SILL.

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